BE PATIENT & PARADISE WILL BE YOURS



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إِصْبِرْ وَلَكَ الـْجَنـّةَ

BE PATIENT AND PARADISE WILL BE YOURS

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Contents

Explanation of Symbol Used

A Muslim is encouraged to utter certain phrases at the mention of Allaah, His Messengers, His Angels, the *Sahaabah*, or other righteous Muslims. The phrases are presented below and the reader is advised to utter the complete phrase when he comes across any of these symbols or abbreviation:

Phrase	Mentioned With	Transliteration	Meaning
سبحانه وتعالى	Allaah's Name	*Subhaanahuu wa ta'aalaa*	Glorified and Exalted is He
ﷺ	Prophet Muhammad	*Sallallaahu 'alayhi wa sallam*	May the peace and blessing of Allaah be on him
عليه السلام	A Prophet or an Angel	*'Alayhis Salaam*	Peace be on him
رضي الله عنه	A companion	*Radiyallaahu 'anhu*	May Allaah be pleased with him
رضي الله عنهم	More than two companions	*Radiyalllaahu 'anhum*	May Allaah be pleased with them
رحمه الله	A past scholar or righteous Muslim	*Rahimahullaah*	May Allaah have Mercy on him
رضي الله عنها	A female companion	*Radiyallaahu 'anhaa*	May Allaah be pleased with her
عليهم الصلاة والسلام	Prophets or Angels	*'Alayhimus-SalaatWa-Salaam*	Peace be on them

Introduction

Naseehah (Advice) and its position in the Religion

All Praise is to Allaah, we praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our souls and evils of our deeds. One whom Allaah guides none can lead him astray, and one whom He misguides, none can guide him. We bear witness that there is no god but Allaah, and We bear witness that Muhammad ﷺ is His Servant and His Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا
تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

"O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam." [*Aal Imraan* (3): 102]

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you." [*An-Nisaa'* (4): 1]

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins.

And whosoever obeys Allaah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)." [*Al-Ahzaab* (33): 70-71]

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him], and the worst of affairs are the newly-invented matters. Every newly-invented matter is an innovation, every innovation is a going astray and every going astray is in the Fire.[1]

Giving *Naseehah* is A Characteristic of the Prophets

One of the major characteristics of the

[1] This is the famous *Khutbat Al-Haajah* which the Prophet ﷺ would recite whenever he was going to deliver a sermon, make a speech. See *'Khutbat Al-Haajah'* of Shaykh Muhammad Naasirudeen Al-Albaanee (Al-Maktab Al-Islaamee, Damascus, 1980) for its authentication and further details.

caller to Allaah – indeed, it should be a major characteristic of the believer – is that very important characteristic of giving advices. Being from the people of *Naseehah* or having the characteristic of being *'Naasih'* is something that Allaah has commanded this *Ummah* with. It is also one of the important characteristics that the Prophets came with.

Allaah informs us that when the people of Nooh ﷺ accused him of being upon misguidance and error with their saying:

﴿إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ﴾

"Verily, we see you in plain error." [*Al-A'raaf* (7): 60];

he rejected that and responded that he was giving them sincere advice:

﴿قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ○ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

"[Nooh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Alameen (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allaah what you know not." [*Al-A'raaf* (7): 61-62]

Similarly, Allaah ﷻ tells us that when Hud عليه السلام began to call to Allaah; his people referred to him as being upon 'foolishness':

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ﴾

"The leaders of those who disbelieved among his people said: 'Verily, we see you in foolishness, and verily, we think you are one of the liars.'" [*Al-A'raaf* (7): 66];

so he retorted and said:

﴿قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ﴾

"O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alameen **(mankind, jinns and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you."** [*Al-A'raaf* (7): 67-68]

So there is no doubt that the characteristic of giving advice for the sake of Allaah – that is the characteristic of being *'Naasih'* – is from the characteristics of the Prophets, just as it should be with the callers to Allaah and all of the believers. So this affair of *Naseehah* is

something, which is fundamental and a most important characteristic for every Muslim.

Jarir bin 'Abdullah ﷺ said: *"Amma B'adu* (now then), I went to the Prophet ﷺ and said, 'I give my pledge of allegiance to you for Islaam.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."[2]

Also, Tamim Ad-Dari narrated: Allaah's Messenger ﷺ said three times:

الدِّينُ النَّصِيحَةُ

"The religion is Naseehah (sincere advice)." (Ad-Deen' Naseehah)

The people asked, "To whom?" The Prophet ﷺ replied:

لله وَلِكِتَابِهِ وَلِرَسُولِهِ مِثْلُهُ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَعَامَّتِهِمْ

"To Allaah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk (all the Muslims)."[3]

[2] *Al-Bukhaaree.*

[3] *Muslim*

The Golden Advice Series

In response to the obligation of giving *Naseehah* and its obvious need in our *Ummah* at the present time, **DARUSSALAM PUBLICATIONS** has come up with **The Golden Advice Series** which was orginally published by Deen Communications Limited, Nigeria. This series will, *Insha Allaah*, contain several books; each of which is devoted to an advice given from the texts of Islaam (the Qur'aan and the *Sunnah*) with its explanation as provided by the esteemed scholars or people of knowledge. The advice range from the most important issue (*Tawheed* or worshipping Allaah alone), to morals and also issues of business transactions.

Each book comes in an easy-to-read size but the contents are highly beneficial, *Bi Ithnillaah*! In this first phase, ten pieces of advice have been treated. It is our hope that, *Insha Allaah*, more will be added in the days ahead. This book centers on the *Naseehah* of the Prophet ﷺ on **remaining patient!**

Everything that is correct in the books of **The Golden Advice Series** is from Allaah ﷻ – and to Him is all the praise; every mistake or error is from our imperfection and from *Shaytaan* – and we seek refuge in Allaah from him! We ask Allaah ﷻ to accept this effort of ours as an act done purely and sincerely for His Face and that He does not allow anyone or anything else

to have a share in it.

The end of our *Du'aa'* is that all praise is for Allaah, Lord of the worlds. And may His peace and blessings be upon the Prophet Muhammad, his family, his Companions and those who follow him till the Day of Reckoning! *Aameen*.

DARUSSALAM PUBLICATIONS,

Riyadh, Saudi Arabia.

Ramadaan, 1428 A.H.
September 2007

Chapter 1

"Be Patient and Paradise will be Yours"

Narrated Abu Said Al-Khudree[4] ﷺ:

Some *Ansari* persons asked for (something) from Allaah's Messenger ﷺ and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said:

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[4] Abu Said Al-Khudree ﷺ was from the tribe of Khazraj in Madinah. On the day of Uhud, he presented himself to the Prophet ﷺ to join the army but the Prophet ﷺ rejected him on account of his youth. He was about thirteen years old at that time. His father took part in the fighting and was martyred. After that battle, Abu Said ﷺ took part in all the battles of the Prophet ﷺ.
He was one of the most knowledgeable of the Companions of the Prophet ﷺ. He passed on that knowledge to the following generation and was one of the mot important teachers of *Hadeeth* among the Companions.
He died in the year 64 in Madinah. 1,170 *Ahadeeth* have been attributed to his authority.

مَا يَكُونُ عِنْدِي مِنْ خَيرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيرًا وَأَوْسَعَ مِنَ الصَّبْرِ

"If I had anything I would not keep it away from you. (Remember) Whoever abstains from asking others, Allaah will make him contented, and whoever tries to make himself self-sufficient, Allaah will make him self-sufficient.

And whoever remains patient, Allaah will make him patient. Nobody can be given a blessing better and greater than patience." [5]

Also, Ata bin Abi Rabah ﷺ said: Ibn "Abbas ﷺ said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allaah for me.' The Prophet ﷺ said (to her):

«إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ»

'If you wish, be patient and Paradise will be yours; and if you wish, I will invoke Allaah to cure you.'

She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allaah for me that I may not become uncovered.' So he invoked Allaah for her."[6]

[5] *Al-Bukhaaree.*

[6] *Al-Bukhaaree.*

Chapter 2

Patience Is...?

The Definition of Patience

In the language, *Sabr* is an Arabic word derived from the same root meaning as 'to detain', 'refrain' and 'stop'. In Arabic expression, when it is said, "so-and-so was killed *Sabran*," it means that he was captured and detained until he died.

In the *Shariah*, patience means to stop ourselves from despairing and panicking, to stop our tongues from complaining, and to stop our hands from striking our faces and tearing our clothes at times of grief and stress.[7]

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[7] Patience has also been defined as "...the controlling of oneself, that is, managing it properly, to adhere to what intelligence and Islamic law determine it should be adhered to. It also includes the controlling of oneself, that is, refraining it properly, to remain away from what intelligence and Islamic law determine it should remain away from. If we study the Verses of the Qur'aan

Owing to the vastness of its meaning, *Sabr* (patience) has been generally defined as a good human characteristic or a positive psychological attitude, by virtue of which we refrain from doing that which is not good.

Similitude of Patience

Patience is a generic term that is manifested in numerous facets of human life. Each of these manifestations has its distinct name and description. If patience is exhibited in restraining sexual desire, the result is **honour**, its opposite is **adultery** and **promiscuity**. If it is manifested in controlling one's stomach, it is called **self-control** and its opposite is **greed**.

If it is manifested in keeping quiet about that which it is not fit to disclose, it is called **discretion**, its opposite is **disclosing secret**, **lying, slander** or **libel**. If patience is manifested in being content with what is sufficient for one's needs, it is called **abstemiousness** and its opposite is **covetousness**. If it is manifested in controlling one's anger, then it is called **forbearance**, the opposite of which is **impulsiveness** and **hasty reaction**.

If it is manifested in refraining from haste, then it is called **gracefulness** and steadiness, its opposite is to be **hotheaded**. If it manifests in refraining from running away, then it is called **courage** and its opposite is **cowardice**. If it manifests in refraining from taking revenge, then it is called **forgiveness**, the opposite of which is **revenge**.

If it manifests in refraining from being stingy, then it is called

and the *Hadeeth* of His Messenger ﷺ we find that the word *Sabr* is used in many different ways. However, they all derive from the meaning just mentioned for *Sabr*. They also all lead toward the same goal and attainment of the same result: success and victory." (*Al-Bugha* and *Mistu* p. 130)

generosity, the opposite of which is **miserliness**. If it manifests in refraining from being lazy and helpless, then it is called **dynamism** and **initiative**. If it manifests in refraining from blaming and accusing other people, then it is called **chivalry** (*Muru'an* literally "manliness").[8]

All these names may be applied to patience in different situations, but all are covered by the same idea of patience. This is an indication that the entire spectrum of life is moderated by patience.

Extreme Definition

Some scholars have however, defined patience with some requirements which are almost impossible for anybody to accomplish. Abu Muhammad Al-Hariri said: "Patience means not seeing any difference between times of ease and times of hardship, and being content at all times."[9]

Reacting to this definition, Ibn Qayyim Al-Jawzi رحمه الله said:

"This is too difficult, and we are not instructed to be like this. Allaah has created us in such a way that we feel the difference between times of ease and times of hardship, and all that we can do is refrain from panicking at times of stress. Patience does not mean feeling the same at both easy and difficult times. That is beyond us, and is not part of our nature.

Having an easy time is better for us than having a difficult time. As the Prophet ﷺ said in his well-known *Du'aa'*:

إِنْ لَمْ تَكُنْ سَاخِطًا عَلَيَّ فَلَا أُبَالِي غَيْرَ أَنَّ عَافِيَتَكَ أَوْسَعُ لِي

[8] *'Uddat As-Sabirin wa Dhakhirat Ash-Shakirin* by Ibn Al-Qayyim Al-Jawziyyah

[9] *'Uddat As-Sabirin Wa Dhakhirat Ash-Shakirin* by Ibn Al-Qayyim Al-Jawziyyah

"If You are not angry with me, then I do not care what happens to me, but still I would rather have Your blessings and favour."[10]

This does not contradict the *Hadeeth* which says:

«وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ»

"No-one has ever been given a better gift than patience,"[11]

because that refers to after a test or trial has befallen a person. But ease is still better."[12]

Patience and Complaining

Is it possible to complain about one's difficult condition and still possess the virtue of patience? There are two categories of complaining (*Shakwah*), the permissible and the impermissible.

The permissible complaints include:

Complaint to Allaah: Complaining to Allaah does not contradict patience. This has been demonstrated by several of the Prophets, for example, when Ya'qub ﷺ said:

﴿إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ﴾

"I only complain of my distraction and anguish to Allaah." [*Yusuf* (12): 86]

Earlier, Ya'qub ﷺ had said ***"sabrun jameel,"*** [*Yusuf* (12): 83]

[10] Ibn Ishaaq [classified as weak (*Daeef*) by Shaykh Al-Albaanee].

[11] *Al-Bukhaaree.*

[12] *'Uddat As-Sabirin Wa Dhakhirat Ash-Shakirin* by Ibn Qayyim Al-Jawziyyah.

which means "patience is most fitting for me."

The Qur'aan also tells us about Ayyoob ﷺ:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾

"And (remember) Ayyoob (Job), when he cried to his Lord, 'Truly distress has seized me..." [*Al-Anbiya* (21):83]

The impermissible complaint include:

Complaint to People: Complaining to people, either directly, through our words, or indirectly, through the way we look and behave is contrary to the attitude of patience.[13] However,

[13] Khabaab bin Al-Arat ﷺ narrated: "We complained to Allaah's Prophet ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his *Burd* (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allaah for us?" He said:

«كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ، فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِيشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ وَمَا يَصُدُّهُ ذٰلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ، أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذٰلِكَ عَنْ دِينِهِ، وَاللهِ لَيَتِمَّنَّ هذَا الأَمْرُ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللهَ، أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلٰكِنَّكُمْ تَسْتَعْجِلُونَ»

"Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allaah, this religion (i.e. Islam) will prevail till a traveller from Sana (in Yemen)

describing one's condition to specific people, such as physician or a close friend whose advice or knowledge is required in obtaining solution to a particular problem is not synonymous with the type of complaint that is discouraged.

The Strength of Patience

As diverse as human beings are, so is their strength of character. Every individual has two forces at work moderating his actions and inactions. One is the "driving force", which pushes him towards some actions, and the other is the "restraining force", which holds him back from others. Patience essentially harnesses the driving force to push us towards good things, and the restraining force to hold us back from actions that may be harmful to ourselves or others.

Some people have strong patience when it comes to doing what is good and beneficial for them, but their patience is weak with regard to restraint from harmful actions. So you may find that such individual has enough patience to perform acts of worship (*Salaah, Sawm, Hajj*), but he has no patience in controlling himself and refraining from following his whims and desires and in this way he may commit *haram* deeds.

Conversely, some people may have strong patience in abstaining from forbidden deeds, but their patience in obeying commandments and performing *ibadah* is too weak. Some people have no patience in either case! And, needless to say, the best people are those who possess both types of patience.

Most people will be lacking in patience in any one case, and a few lack it in all these cases. So, a man may have plenty of patience

to Hadrarmaut will fear none but Allaah, or a wolf as regards his sheep, but you (people) are hasty." (*Al-Bukhaaree*)

when it comes to standing for the night prayer, and enduring whatever conditions of heat or cold that may be prevalent, but may have no patience at all when it comes to lowering his gaze and refraining from looking at women.

Another may have no problem in controlling his gaze, but he lacks the patience, which would make him enjoin the good and forbid the evil, and he is so weak and helpless that he cannot even spare a word of truth against the *Kuffaar* and *mushrikuun*.

Chapter 3

The Virtues of Patience

Allaah ﷻ has commanded us with patience and made it the most honourable trait with which man could be endowed after *Eemaan* (Faith). The trials, man goes through in this world are numerous and varied. Sometimes, they come as difficulties and some other times in form of ease.

Allaah ﷻ says:

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

"And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allaah's Obedience)." [*Al-A'raaf* (7):168]

Only the patient ones attain success.

Allaah ﷻ says:

﴿وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ﴾

"And be patient; verily, Allaah loses not the reward of the good-doers." [*Al-Hud* (11):115]

Then the Prophet ﷺ said:

مَا يَكُونُ عِنْدِي مِنْ خَيرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيرًا وَأَوْسَعَ مِنَ الصَّبْرِ

"Whoever abstains from asking others, Allaah will make him contented, and whoever tries to make himself self-sufficient, Allaah will make him self-sufficient. And whoever remains patient, Allaah will make him patient. Nobody can be given a blessing better and greater than patience." [14]

The importance of patience is further demonstrated by frequent reference to it in the Qur'aan where it is mentioned in 90 places. It is one virtue by which Allaah grants immense reward.

He ﷻ says:

﴿وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا﴾

"And their recompense shall be Paradise, and silken garments, because they were patient." [*Al-Insaan* (76):12]

Ata bin Abi Rabah رحمه الله said: Ibn 'Abbas رضي الله عنه said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes."

[14] *Al-Bukhaaree.*

He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allaah for me.' The Prophet ﷺ said (to her),

«إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ»

'If you wish, be patient and Paradise will be yours; and if you wish, I will invoke Allaah to cure you.'

She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allaah for me that I may not become uncovered.' So he invoked Allaah for her."[15]

Patience is the best course of action

Part of the virtues of patience is that if you were to consider all possible actions or reactions to take in a particular situation, you will find patience the best course of action. Allaah ﷻ says:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِۦ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ﴾

"And if you punish (your enemy), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Saabireen* (the patient ones, etc.)." (*An-Nahl* [16]:126)

It is a cause for Allaah's mercy and help.

Allaah's mercy is usually attached to exercising patience. Allaah ﷻ says:

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[15] *Al-Bukhaaree.*

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ﴾

"O you who believe! Seek help in patience and *As-Salat* (the prayer). Truly! Allaah is with *As-Sabirin* (the patient ones, etc.)." [*Al-Baqarah* (2):153]

Patience brings spiritual joy

When patience is combined with remembrance of Allaah, the result is Allaah's rewards which brings spiritual joy. Allaah ﷻ says:

﴿فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَاۖ وَمِنْ ءَانَآيِٕ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ﴾

"So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day, that you may become pleased with the reward which Allaah shall give you." [*TaaHaa* (20):130]

The final victory is earned only with patience

Nations and civilisations have succeeded various others who were stronger than them in power and vaster in wealth. One of the qualities that grant succession in power and wealth is patience. Allaah ﷻ relates the statement of Prophet Moosa to his people:

﴿قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُواْ بِٱللَّهِ وَٱصْبِرُوٓاْۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ﴾

"Moosa said to his people: "Seek help in Allaah and be patient. Verily, the earth is Allaah's. He gives it as a heritage to whom He wills of His slaves, and the (blessed) end is for the *Muttaqun* (pious)." [*Al-A'raf* (7):128]

The good end belongs to the Patient

Whatever the turn of event a believer encounters in his affair as a result of his patience, there is an assurance that the end is sure to be good if he perseveres upon his patience.

Allaah ﷻ says:

﴿وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ﴾

"And those who remain patient, seeking their Lord's countenance, perform *As-Salat* (*Iqamat-as-Salat*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end." [*Ar-Ra'd* (13):22]

Chapter 4

Types of Patience

Patience is of three types:

a) Patience upon obedience to Allaah ﷻ,

b) Patience upon the disobedience to Allaah, and

c) Patience at the time of painful events from the *Qadar* (Pre-decree) of Allaah ﷻ.

Patience upon obedience to Allaah ﷻ

Obeying Allaah ﷻ, following His commands and avoiding His prohibitions come with some difficulties and sacrifices. Man is a creature of comfort and ease and often times the requirements of the *Deen* puts strain on these human tendencies.

The most important requirements of faith are the obligatory

deeds. For instance, to abandon all duties, trade, social activities or rest and to perform the prayer requires patience; as many would find it hard to leave their worldly life and take time out, five times a day to remember their Lord. This is indicated in the following words of Allaah ﷻ:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ وَاصْطَبِرْ عَلَيْهَا﴾

"And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the *Salaat* (prayers)]." [*Taa Haa* (20): 132]

The need for *Sabr* (patience) is just as clear in fulfilling the other obligatory deeds. With *Sawm* (fasting) comes the hardship of hunger and thirst, preventing the soul from food and its desires. The reward of *Sadaqah* (charity) will not be complete without parting with the wealth that is beloved to us.[16] And in *Jihad*, one is exposed to the danger of being killed or injured. All of which require patience and perseverance.

Patience upon obedience to Allaah has three parts:

1. Patience prior to an act of *Ibaadah*. This patience is done by purifying the intention behind the act and avoiding *Ar-*

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[16] Allaah ﷻ says:

﴿كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾

"All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurat (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurat (Torah) and recite it, if you are truthful." [*Aal Imraan* (3):93]

Riyaa (showing off).

2. Patience upon the act of *Ibaadah* which is ensuring that the act itself is legislated in the *Shariah* and performed in a manner that is consistent with the *Sunnah* of Prophet Muhammad ﷺ.

3. Patience after the act of *Ibaadah* by being patient upon keeping it hidden and not making a show of it. This could nullify the reward of the act. An instance is following *Sadaqah* (charity) with *mann* (reminding of a favour) and *Adhaa* (to publicize a favour).

Patience upon the disobedience to Allaah

The second type of *Sabr* is perseverance in staying away from sinful acts. Human soul is naturally disposed towards evil except the one whom Allaah has mercy upon. The soul tends to indulge in its desires even if there is harm and an evil punishment in that for it. If a person does not grab hold of his desires with the reins of patience, his soul will run away with *Shaytan* into the field of *Muharramaat* (prohibited things).

And there are two items that concern patience on the disobedience of Allaah ﷻ.

1. Looking into the punishment and the evil fate, for indeed patience on the short gratification is easier than patience on falling into the fire. So if the intellect compares between a hasty gratification and an everlasting loss in the future then indeed it will know the difference between them, and this will allow him to restrain from this disobedience.

2. Shyness from Allaah I, who created him and blessed him and prohibited him from His disobedience. So how will he oppose Him with an action that He has prohibited, and

Allaah ﷻ is well informed about all his conditions and actions? So the slave reminds himself of this and leaves off disobedience because of his shyness of his Lord.

Allaah ﷻ says:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ۝ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ﴾

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lust. Verily, Paradise will be his abode." [*An-Nazi'aat* (79): 40-41]

This type of patience distinguishes the righteous Muslim whose heart is imbued with *Taqwa* (fear of Allaah) from the rest of the Muslims. It is not unusual for both the righteous and unrighteous person to perform the obligatory duties, but it is really only the pious person that keeps himself away from sins and evil deeds.

Patience upon the painful *Qadar* (Pre-Decree)

The third type of patience is that which is required at the time of trials resulting from the *Qadar* of Allaah ﷻ. This could be at the time of a painful affliction or what we fail to get. At this time, the only outlet is patience.

Allaah ﷻ says:

﴿وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّـٰبِرِينَ ۝ ٱلَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ﴾

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings

to *As-Saabirin* (the patient ones, etc.) Who, when afflicted with calamity, say: "Truly! To Allaah we belong and truly, to Him we shall return." [*Al-Baqarah* (2): 155-156]

This patience involves withholding the heart from despairing; withholding the tongue from complaining, mourning and wailing; and holding back one's body parts from committing the *Haraam* (prohibited) acts such as hitting oneself (as women are known to do at the death of loved ones) and ripping off the clothes and other actions of the *Jaahiliyyah* (pre-Islamic ignorance). And patience upon this takes place immediately after the occurrence of the hardship, as the Messenger of Allaah ﷺ says:

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى

"Patience should be displayed at the beginning of the affliction."[17]

A major ingredient of a believer's patience over *Qadar* is his strong belief that whatever afflicts him is from the decision of Allaah ﷻ and it is best for him. Allaah ﷻ says:

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَـٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfooz*), before We bring it into existence. Verily, that is easy for Allaah." [*Al-Hadeed* (57):22]

Another thing that stirs a believer's patience is his desire for the immense reward that accrues from it. Allaah ﷻ has promised

[17] *Al-Bukhaaree.*

those who are patient upon their hardships with a great reward:

﴿وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّـٰبِرِينَ ○ ٱلَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ○ أُو۟لَـٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ﴾

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Saabirin* (the patient ones). Who, when afflicted with calamity, say: "Truly! To Allaah we belong and truly, to Him we shall return." They are those on whom are the *Salawaat* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those) who receive His Mercy, and it is they who are the guided ones." [*Al Baqarah* (2):155-157]

The patience of a Muslim is equally informed by his knowledge that with every difficulty comes ease. Allaah ﷻ says:

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ○ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا﴾

"Verily, along with every hardship, is relief. Verily, along with every hardship is relief." [*Ash Sharh* (94):5-6]

And the Messenger of Allaah ﷺ said:

وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

"Know that help comes with patience and ease comes with suffering and relief comes with hardship."[18]

Part of the aid to a Muslim's patience upon a hardship is the remembrance of the blessings of Allaah upon him. The favours of Allaah are so numerous that they greatly outnumber the afflictions. Allaah ﷻ says:

﴿وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ﴾

"If you count the Blessings of Allaah, never will you be able to count them." [*Ibraheem* (14): 34]

If one remembers this, the affliction will become easy for him and he will recognize the greatness of Allaah.

In effect, Allaah has ordered us with patience and He has praised its people and has sent glad tidings upon them and He has promised them that they will receive their rewards in full and without reckoning.

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[18] The Prophet ﷺ said:

احْفَظِ اللهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

"...Be mindful of Allaah, you will find Him before you. Get to know Allaah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship." (*Musnad Ahmad*)

Allaah ﷻ says:

﴿قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

"Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allaah Islamic Monotheism), be afraid of your Lord (Allaah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allaah's earth is spacious! Only those who are patient shall receive their rewards in full, without reckoning." [*Az-Zumar* (39): 10]

And He has promised them help and leadership in this religion. Shaykhul Islaam Ibn Taymiyyah رحمه الله says, "Leadership in the religion is acquired through patience and *Yaqeen* (certainty)." And he used as evidence the Saying of Allaah ﷻ that:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ﴾

"And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayah*." [*As-Sajdah* (32):24]

May Allaah make us from those who have patience upon hardships and from those who are thankful upon His blessings. (*Aameen*)

Chapter 5

Degrees of Patience

Perspectives of Patience

Patience may be of two types, either physical or psychological, and both types may either be by choice, or without choice, as follows:

1. Physical patience by choice, such as doing hard labour willingly.
2. Psychological patience by choice, such as refraining from things which both the *Shari'ah* and common sense say are wrong.
3. Physical patience without choice, such as patiently bearing illness, beatings and extremes of heat and cold.
4. Psychological patience without choice, such as patiently bearing an enforced separation from one whom you love.

Degrees of patience

From the above, it can be seen that patience is of two types: by choice or without choice. Patience by choice is of a higher status than patience without choice, as the latter is common to all people, but the former is not attainable by all. Therefore the patience of Yusuf ﷺ in disobeying the wife of Al-Azeez who invited him to adultery, as Allaah ﷻ says:

﴿وَرَاوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ﴾

"And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allaah (or Allaah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the *Zalimun* (wrong and evil-doers) will never be successful." [*Yusuf* (12): 23]

...and his patience in bearing the resulting punishment is of a higher status than his patience in response to his brothers' actions, when they threw him in the well, separate him from his father and sold him as a slave.[19] Allaah ﷻ says:

﴿قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ﴾

"He said: 'O my Lord! Prison is more to my liking than that

[19] [*Yusuf* (12): 15 - 20].

to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants." [*Yusuf* (12): 33]

This superior, voluntary, patience is the patience of the Prophets, of Ibraheem, Moosaa, Nooh, Eesaa and the Seal of Prophets, Muhammad ﷺ.[20] Their patience was in calling people to Allaah and in striving against the enemies of Allaah.

These four types of patience apply only to human beings. Animals share only the two types of patience in which there is no choice, and man is distinguished by having the patience in which there is choice. However, many people exhibit only the types of patience that animals have, i.e. patience without choice.

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[20] These five are referred to as *ulool 'azm min ar-Rusul* (messenger of strong will). Allaah ﷻ says:

﴿فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ﴾

"Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will." [*Al-Ahqaaf* (46): 35]

And all the five are mentioned in the following Verse:

﴿وَإِذۡ أَخَذۡنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمۡ وَمِنكَ وَمِن نُّوحٖ وَإِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَى
ٱبۡنِ مَرۡيَمَۖ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا﴾

"And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nuh (Noah), Ibrahim (Abraham), Moosaa (Moses), and 'Eesaa (Jesus), son of Maryam (Mary). We took from them a strong covenant." [*Al-Ahzaab* (33): 7]

The patience of jinns

Jinns share the quality of patience with humans, as they are responsible for their actions like humans are. They need patience to fulfil their responsibilities towards Allaah the same way that we do.

Allaah ﷻ says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

"And I (Allaah) created not the jinns and humans except they should worship Me (Alone)." [*Adh-Dhariyaat* (51): 56]

One might ask: are they responsible in the same way that we are, or in a different way? The answer is that with regard to matters of emotion and feelings they are responsible just as we are, and share the obligation to love for the sake of Allaah and hate for Allaah, to believe and have faith, to take believers for friends and unbelievers for enemies, etc. But as far as physical matters such as *Ghusl*, *Wudhu*, washing after relieving oneself and circumcision are concerned, they are not the same as us. Their duties in that regard are in accordance with the way they are created.

The patience of angels

Another question that may arise is: Do angels have patience? The answer is that the angels are not tested with whims and desires that contradict their reason and knowledge. For them, worshipping and obeying Allaah are like breathing for us.

Allaah ﷻ says:

﴿لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"[The angels] disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded." [*At-Tahreem* (66): 6]

Therefore the angels do not need patience, because patience is needed when one has conflicting motives, religion and reason upon wrong action whims and desires. However, the angels may have some kind of patience, which befits them and makes them persevere in doing what they were created for.

The patience of man

If a man's patience is stronger than his whims and desires, then he is like an angel, but if his whims and desires are stronger than his patience, then he is like a devil or evil jinn. If his desire for food, drink and sex is stronger than his patience, then he is no better than an animal.

A little baby has only the desire for food when he needs it, and his patience is like the patience of animals. Until he reaches an age when he can tell what is what, he has no choice. When he grows a little older and develops a desire to play, then his patience by choice will develop. He will start to know what patience means when his sexual desire develops.

At the same time, his power of reasoning is also developing, but between the age when he can tell right from wrong and the age of puberty, all he can see is his own interests in this world, and what might make life good or bad.

This limited view will remain until he is guided by Allaah, then he will have the full picture and begin to think of his interests both in this life and the hereafter. He will become aware of where

different actions may lead, and will prepare himself for a long struggle with his desires and natural inclinations.[21]

[21] *'Uddat As-Sabirin Wa Dhakhirat Ash-Shakirin* by Ibn Al-Qayyim Al-Jawziyyah.

Chapter 6

Categories of Patience

Patience can also be divided into categories following the five categories of deeds, namely *Wajib* (obligatory), *Mandub* (encouraged), *Mahdhur* (forbidden), *Makruh* (disliked) and *Mubah* (permissible).[22]

[22] *Shaykh* 'Abdur-Rahmaan bin Naasir As-Sa'dee رحمه الله stated in his useful booklet, '*Usul Ul-Fiqh*':

The *Ahkaam* (rulings) upon which *Fiqh* revolve are five:

[1]: *Waajib* (obligation): that for which the one who performs it is rewarded, whilst the one who abandons it is punished.

[2]: *Haraam* (prohibition): this is the opposite of an obligation.

[3]: *Masnoon* (recommended): that for which the one who performs it is rewarded, whilst the one who leaves it is not punished.

[4]: *Makrooh* (detested): this is the opposite of a recommendation.

[5]: *Mubaah* (permissible): this is where both (its doing or leaving) are equivalent.

Those rulings which are *Waajib* (obligatory) are divided into two categories:

Obligatory (*Waajib*) patience

1. Patience in abstaining from forbidden things and actions,
2. Patience in carrying out obligatory deeds,
3. Patience in facing adversity which is beyond one's control, such as illness, poverty, etc.

Fard 'Ayn (individual obligation), the doing of which is sought from every *Mukallaf* (morally responsible), *Baaligh* (mature) *'Aaqil* (sane) person. The majority of the *Sharee'ah* rulings enter into this category.
The second is *Fard Kifaayah* (collective obligation), the performance of which is sought from the morally responsible collectively, but not from every individual specifically; such as the learning of the various branches of useful knowledge and useful industries; the *Adhaan*; the commanding of good and forbidding of evil; and other similar matters.
These five rulings differ widely in accordance with its state, its levels and its effects. Thus, whatever is of pure or of overwhelming *Maslah* (benefit), then the *Shaari'* (Lawgiver) has commanded its performance with either an obligation or a recommendation. Whatever is of pure, or of overwhelming *Mafsadah* (harm), then the Lawgiver has stopped its doing with either an absolute prohibition or dislike. So this *asl* (fundamental principle) encompasses all matters commanded or prohibited by the Lawgiver.
As for those matters which the Lawgiver has permitted and allowed, then at times they lead to that which is good, and so are joined to those matters which have been commanded; and at other times they lead to that which is evil, and so are joined to those matters which are prohibited. So this is a great *asl* (fundamental principle) that: ***"Al-Wasaa'ilu Lahaa Ahkaamul-Maqaasid*** (the means take on the same ruling as their aims)."
From this we learn that: ***"Maa Yatimmul-Waajib Illaa Bihi Fahuwa Waajib*** (whatever is required to fulfill an obligation is itself an obligation)." Likewise, whatever is required to fufill a ***Masnoon*** (recomendation) is itself recommened. Whatever leads to the establishment of a *Haraam* (prohibition) is itself prohibited. And whatever leads to the establishment of a *Makrooh* (detested act) is itself detested.

Encouraged (*Mandoob*) patience

1. Patience in abstaining from disliked things,
2. Patience in performing acts of worship which are liked and encouraged (*Mustahabb*)
3. Patience in refraining from taking revenge.

Forbidden (*Mahdhur*) patience

1. Patience in abstaining from food and drink until death.
2. Patience in abstaining from eating *Haraam* meat, carrion and blood, when the alternative is death from starvation. Tawus and Ahmad bin Hanbal said, "Whoever has no choice but to eat carrion, *Haraam* meat and blood, but refuses to eat it and dies as a consequence, will enter Hell."
3. Patience in refraining from begging. There is a dispute as to whether begging from people is forbidden or permissible. Imam Ahmad said that this kind of patience and abstention is allowed. He was asked, "What if the person fears that if he does not do that, he will die?" Imam Ahmad answered, 'No, he will not die. Allaah will send him his due provision (*Rizq*)." Imam Ahmad did not allow begging when Allaah knows the need of a person and his sincerity in abstaining from begging, Allaah will send him *Rizq*.

   Other scholars, including some of Imam Ahmad's companions and Imam Shafi'ee said, "It is obligatory on such a person to beg, and if he did not beg, then he would be a wrongdoer, because by begging he protects himself from death."
4. Patience in enduring things that may lead to death, such as predators, snake, Fire and water.

5. Patience at times of *Fitnah* when Muslims are fighting Muslims. Patience in abstaining from fighting at such a time, when Muslims are killing Muslims, is *Mubah* (permissible), indeed it is *Mustahabb* (liked and preferred). When the Prophet ﷺ was asked about this, he said:

فَكُنْ كَخَيْرِ ابْنَيْ آدَمَ

"Be like the better one of the two sons of Adam."[23]

In other, similar, reports he said,

فَكُنْ عَبْدَاللهِ الْمَقْتُولَ وَلَا تَكُنْ عَبْدَاللهِ الْقَاتِلَ

"Be like the slave of Allaah who was killed, and not like the one who has killed,"[24]

Allaah has told us the story of the better of the two sons of Adam, and how he surrendered himself and did not fight back, and how Allaah commended him for that.[25] This is different from the case when Muslims are fighting *kufaar* (unbelievers): in that situation the Muslim has to defend himself, because

[23] *Abu Dawood.*

[24] *Tareekh*, vol.8, p.64.

[25] [*Al-Maidah*(5):27-31] And Sa'd bin Abu Waqqas ﷺ narrated: "I asked: 'Messenger of Allaah! tell me if someone enters my house and extends his hands to kill me (what should I do?) The Messenger of Allaah ﷺ replied:

كُنْ كَابْنَيْ آدَمَ

'Be like the two sons of Adam.
The narrator Yazid (bin Khalid) then recited the Verse:

﴿لَئِنْ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي﴾

"If you stretch your hand against me to slay me..." (*Abu Dawood*)

the meaning of *jihad* is to defend himself and Islaam.

Disliked (*Makrooh*) patience

1. Patience in abstaining from physical appetites (food, drink, sex) to the extent of causing damage to one's health.
2. Patience in doing a *Makrooh* deed.

Permissible (*Mubaah*) patience

Patience in abstaining from *Mubah* deeds.

Bad patience

Bad patience means having patience in keeping away from Allaah and His love and His will, because this prevents person from fulfilling his potential of attaining perfection and doing what he was created for. This is the worst type of patience, and the most difficult, because there is no type of patience stronger than that of the person who willfully keeps away from his Creator, as apart from Him there is no life at all.

No one is as careless as the person who has no interest in what Allaah has prepared for His friends in the Hereafter, that which no eye has ever seen nor ear has ever heard, and has never been imagined by any person.[26]

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[26] Sahl bin Sa'd As-Sa'idi ﷺ narrated: "I was in the company of Allaah's Messenger ﷺ when he gave a description of Paradise and then Allaah's Messenger ﷺ concluded with these words:

مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَر

"There would be bounties which the eye has not seen, the ear has not heard and no human heart has ever perceived them." (*Saheeh Muslim*)

Once a man who admired a *Zahid* (one who abstains from the pleasures of the world) for his *zuhd* (abstinence) and lack of interest in this world said to him, "I have never seen a man who has as much *Zuhd* as you do." The *Zahid* told him, "Your *zuhd* is much stronger than mine, for my *Zuhd* concerns this world, and this life is short and unstable, but your *Zuhd* concerns the hereafter, which is eternal."[27]

Good Patience

Good patience consists of two types: patience for the sake of Allaah ﷻ and patience by the help of Allaah ﷻ. Allaah ﷻ said:

﴿وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

"Now await in patience the command of your Lord: for verily you are in Our eyes..." [*At-Toor* (52): 48]

It is impossible to have patience for the sake of Allaah without patience by the help of Allaah. This is attested to by the saying of Allaah ﷻ thus:

﴿وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ﴾

"And be patient, for your patience is but by Allaah..." [*An-Nahl* (16):127]

This *Ayah* tells us that patience cannot be achieved without the help of Allaah, which means that in addition to the help of Allaah we need the companionship of Allaah ﷻ, as in the *Hadeeth*:

كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا

[27] *'Uddat As-Sabirin Wa Dhakhirat Ash-Shakirin* by Ibn Qayyim Al-Jawziyyah.

"I am his hearing with which he hears, his sight with which he sees, and his hand with which he strikes."[28]

The help of Allaah is bestowed upon the believer and the wrongdoer alike both of whom receive blessings and *Rizq*. This *Hadeeth* describes something more, the companionship of Allaah, which the believer will attain when he performs *Nafl* (supererogatory) acts of worship until Allaah loves him. When he reaches that status, and Allaah is his hearing with which he hears and his seeing with which he sees, he does not move or do anything but for Allaah's sake and he endures severe hardship to please Him.

The person who does not reach this level will not have this degree of patience; his level of patience will be in accordance with his share of Allaah's companionship. The believer who enjoys Allaah's companionship will reach levels of patience that are impossible for others. Those who have patience are winners in this world and the next, because Allaah ﷻ is with them:

﴿إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ﴾

"For Allaah is with those patiently persevere." [*Al-Baqarah* (2):153]

[28] *Al-Bukhaaree.*

Chapter 7

Patience at All Times

At any given moment, a person is in a situation where he has to obey a command of Allaah, or he has to stay away from something which Allaah has prohibited, or he has to accept a decree of Allaah, or he has to give thanks (show gratitude) for a blessing which he has received from Allaah. All of these situations demand patience, so up until the time of death, no one can do without patience.

Allaah ﷻ says:

﴿وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ﴾

"And worship your Lord until there comes unto you the certainty (i.e. death)." [*Al-Hijr* (15):99]

Whatever happens to us in life is either in accordance with our wishes and desires, or against them. In both cases, patience is required.

If a person enjoys good health, security, power, wealth and fulfillment of his physical desires, he should not assume that this time of ease will last forever, and he should not devote all his time, money and energy to the pursuit of physical pleasure, because too much pleasure results in pain. He should take care to pay what is due to Allaah in the way of *Zakat* and *Sadaqah* otherwise Allaah might take away His blessings. He should also abstain from spending money in a *Haram* way, and be careful to avoid spending it in a *Makruh* way. All of this takes patience, and nobody can exercise patience at a time of ease except people of very strong faith (*Al-Sidiqoon*).

Patience at times of trial and adversity

At the time of test and trial, patience is the most fitting reaction. This kind of patience is demonstrated in the story of Prophets Ya'qub عليه السلام and Yusuf عليه السلام. The brothers of Yusuf had dropped him into a well in order to eliminate him and concocted the story of a wolf.

﴿قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ○ وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ﴾

"They said: "O our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth. And they brought his shirt stained with false blood." [*Yusuf* (12): 17-18]

If Yusuf عليه السلام was wearing his shirt while the wolf ate him, it would have been torn. If he took off his shirt to play with his

brothers, it would not have been stained with blood. Ya'qub ﵇ understood from this proof the situation – a diabolical plan hatched by brothers who were overwhelmed by boiling envy. Ya'qub ﵇ acted wisely, he prayed for a noble patience which is free of doubt and trusted in Allaah for what they had plotted against him and his son.

Allaah ﷻ says:

﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

"He said: "Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allaah (Alone) Whose help can be sought against that which you assert." [*Yusuf* (12): 18]

Yusuf ﵇ also demonstrated this sort of patience later when he was invited to adultery by the wife of his master who was madly in love with him. She threatened him with prison term if he chose not to surrender to her desire. She said:

﴿وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ﴾

"I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced." [*Yusuf* (12): 22]

Yusuf ﵇ gave a response that demonstrated his great patience over unfavourable events that are unfolding in his life:

﴿قَالَ رَبِّ ٱلسِّجۡنُ أَحَبُّ إِلَيَّ مِمَّا يَدۡعُونَنِيٓ إِلَيۡهِۖ وَإِلَّا تَصۡرِفۡ عَنِّي كَيۡدَهُنَّ أَصۡبُ إِلَيۡهِنَّ وَأَكُن مِّنَ ٱلۡجَٰهِلِينَ﴾

"He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants." [*Yusuf* (12): 32]

According to Ibn Katheer, he spent seven years in prison without losing patience.[29]

Patience for steadfastness in faith

Sometimes, the believers may be subjected to trials because of his faith. At this time, the fitting reaction is patience. The Prophet ﷺ underscored this in a narration by Khabbab Ibn al-Araat ﷺ, "We complained to Allaah's Messenger ﷺ (about our state) while he was leaning against his sheet cloak in the shade of the Ka'bah. We said, "Will you ask Allaah to help us? Will you invoke Allaah for us?" He ﷺ said:

كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ، فَيُجْعَلُ فِيهِ، فَيُجَاء بِالْمِيشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ باثْنَتَيْنِ وَمَا يَصُدُّهُ ذٰلكَ عَنْ دِينِهِ، ويُمْشَطُ بأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ، أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذٰلِكَ عَنْ دِينِهِ، وَاللهِ لَيَتِمَّنَّ هذَا الأَمْرُ حتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى

[29] *Tafseer Ibn Katheer.*

حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللهَ، أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلٰكِنَّكُمْ تَسْتَعْجِلُونَ

"Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from San'a' to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient." [30]

During the early days of Islam, the unbelievers of Makkah tortured the Muslims greatly in order to make them recant their faith. One of those who bore this oppression was the family of Ammar bin Yasir ﷺ. He and his father and mother accepted Islam, and they were dragged by the idolaters into the hot sands of Makkah in the blazing midday heat and they were tortured. One day, the Prophet ﷺ passed by them in this state and he said:

صَبْرًا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمُ الجَنَّةُ

"Patience, family of Yasir, for your rendezvous is Paradise."

Yaasir ﷺ died of the torture. His wife, Sumayyah ﷺ, shouted curses at Abu Jahl (one of her torturer); he stuck a spear into her heart and she died. She was the first Muslim female to die

[30] *Al-Bukhaaree* (Both San'a' and Hadramout are cities in present day Yemen).

for her faith.[31]

Patience at performing acts of worship

Human beings have a natural aversion to carrying out acts of worship, like *Salaah*, because of our inherent laziness. If a Muslim does an act of worship, he requires patience to be constant upon it. The Prophet ﷺ said:

اكْلُفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ اللهَ لَا يَمَلُّ حَتَّى تَمَلُّوا وَإِنَّ أَحَبَّ الْعَمَلِ إِلَى اللهِ أَدْوَمُهُ

"Do (good) deeds which is within your capacity (without being overtaxed) as Allaah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of worship) in the sight of Allaah is that which is done regularly." [32]

Patience in *Jihad*: *Jihad* is one of the most important aspects of Islam.[33] And in *Jihad*, the believers suffer trials. Sometimes they get injured or even get killed some other times. At this time only those who are patient can prosecute a *Jihad* without turning

[31] *Fiqh-us-Seerah* by Muhammad Al-Ghazaalee and with the authentication of Shaykh Al-Albaanee.

[32] *Al-Bukhaaree.*

[33] Narrated by Mu'adh bin Jabal ﷺ, "I said to Allaah's Messenger ﷺ: Inform me about an act which would entitle me to get into Paradise, and remove me away from Hell-fire. He (the Prophet ﷺ) said:

لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ، تَعْبُدُ اللهَ وَلَا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ

وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ كَمَا يُطْفِىءُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ

'You have asked me about a matter (which ostensibly appears to be) difficult but it is easy to those for whom Allah, the Exalted, has made it easy. Worship Allah and do not associate anything with him, establish prayer, pay the Zakat, observe the fast of Ramadan and perform Hajj to the (sacred) House (Ka'bah).' He again said: *"Should I not direct you to the gateways of good? Listen to me: The fasting is a shield against evil, the charity extinguishes (the fire of sin) just as water extinguishes fire and the prayer of a person during the middle of the night."*

Then he recited:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

'(Those) who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed upon them. No soul knows what is kept hidden for them of joy, as a reward for what they used to do.' [*As-Sajdah* (32): 16]

Then he said:

أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعُمُودِهِ وَذِرْوَةِ سِنَامِهِ

"Should I not direct you to the highest level of this matter, to the pillar on which (it rests) and its top?"

I said: Allaah's Messenger yes, (do tell me).' He said:

رَأْسُ الْأَمْرِ الإِسْلَامُ وَعُمُودُهُ الصَّلَاةُ وَذِرْوَةُ سِنَامِهِ الْجِهَادُ

"The uppermost level of the matter is al-Islam. Its pillar is the prayer and its top is Jihad."

He then said:

their back to the enemy in flight.[34]

أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ

"Should I not inform you of the sheet anchor of all this?"

I said: 'Allaah's Messenger (of course do it).' He took hold of his tongue and said:

كف عليك هذا

"Exercise restraint on it."

I said: 'Messenger of Allaah, would we be held responsible for what we say with it?' Thereupon he said:

ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

"Mu'adh, may your mother be bereaved. Will anything else besides (irresponsible) talk cause the people to be thrown into the Hell-fire upon their faces or on their nostrils?" (*Tirmidhee*)

[34] Abu Hurayrah ﷺ narrated that the Prophet ﷺ said:

اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ

"Avoid the seven great destructive sins."

They (the people) asked, "O Allaah's Messenger! What are they?" He said:

الشِّرْكُ بِاللهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ

"To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battlefield at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers." (*Al-Bukhaaree*)

Allaah ﷻ says:

﴿وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allaah (for the reward, i.e. Paradise) that for which they hope not, and Allaah is Ever All-Knowing, All-Wise." [*An-Nisaa* (4): 104]

Patience in *Du'aa'*: *Du'aa'* is an important part of *Ibaadah*. Infact, the Prophet ﷺ said it is worship in its own right:

الدُّعَاءُ هُوَ الْعِبَادَةُ

*"Supplication (*Duaa'*) is itself the worship."*

(He then recited:)

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ﴾

"And your Lord said: Call on Me, I will answer you..." (*Al-Ghaafir* (40): 60][35]

Sometimes, the result of our *Duaa'* may be delayed but Allaah ﷻ always answer our *Duaa'* as long as we do not lose patience and despair of Allaah's mercy. The Prophet ﷺ said:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ: قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

[35] *Abu Dawood.*

"You will be responded to as long as you are not hasty, meaning that (a person) says, 'I have prayed and prayed, and my prayer has not been answered!'" [36]

Patience at the loss of loved one

The loss of a loved one is a time when a person may be overwhelmed with grief, and many customs surrounding bereavement reflect the depth of the feeling of loss. Reaction to this sudden event varies largely according to the degree of a person's knowledge and fear of Allaah. Some would meet this situation with discontent, panic and complaint. However, the best reaction is patience, for the sake of Allaah and being contented with the situation.

Anas bin Malik ﷺ narrated that the Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allaah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, "I did not recognize you." He said:

«إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى»

"Verily, the patience is at the first stroke of a calamity." [37]

Allaah has prepared noble reward for a noble patience demonstrated at the death of loved ones. Abu Said Al Khudree ﷺ narrated that some women requested the Prophet ﷺ to fix a day

[36] *Al-Bukhaaree* and *Muslim.*

[37] *Al-Bukhaaree.*

for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet ﷺ said:

مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ

"A woman whose three children die will be shielded by them from the Hell fire."

On that a woman asked, "If only two die?" He replied:

وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ

"Even two (will shield her from the Hell-fire)." [38]

Some reactions at the loss of a loved one are contrary to the virtue of patience and have been forbidden in Islam. These include:

Wailing

Wailing in grief over the dead is *Haraam* (forbidden). How could it be otherwise, when it indicates discontent with one's Lord and contradicts patience? Behaving this way harms oneself too: when one slaps one's face, pulls out one's own hair, prays to Allaah ﷻ to take one's soul, wastes possessions by tearing one's own clothes, complains of injustice from Allaah ﷻ and praises the deceased with qualities that he did not possess. Any one of these would be sufficient ground for the total prohibition of wailing and eulogizing.

[38] *Al-Bukhaaree.*

There are several texts that prohibit wailing. From them are:

Abdullah bin Mas'ud ﷺ, narrated that the Prophet ﷺ said:

لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ

"He is not one of us who strikes himself on the cheeks, rends his garment and behaves like the people of Jahiliyyah."[39]

Umm Atiyyah ﷺ said: "When we gave our allegiance to him, the Prophet ﷺ asked us never to wail (at the time of bereavement)"[40]

In another hadeeth, the Prophet ﷺ said that if a woman practices the custom of wailing, and does not repent before she dies, on the Day of Resurrection she will be raised with clothes of tar and a shield of scabs.[41]

Finally, Abu Musa ﷺ narrated that the Prophet ﷺ said:

إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ فَإِذَا قَالَتِ النَّائِحَةُ: وَا عَضُدَاهُ! وَا مَانِعَاهُ! وَا نَاصِرَاهُ! وَا كَاسِبَاهُ! جُبِذَ المَيِّتُ فَقِيلَ لَهُ: أَنَاصِرُهَا أَنْتَ؟! أَكَاسِبُهَا أَنْتَ؟! أَعَاضِدُهَا أَنْتَ؟!

'The deceased person suffers because of the wailing of the living. When the wailing woman says, "What a great loss! I have lost my right arm, the one who clothed me", the deceased will be pulled up sharply and asked: "Are you her right hand? Are you her support? Are you the one who

[39] *Al-Bukhaaree* and *Muslim.*

[40] *Al-Bukhaaree* and *Muslim.*

[41] *Muslim.*

clothe her?"[42]

Weeping is Permissible

Crying is permitted both before and after death. The evidence for this is the *Hadeeth* narrated by Jabir Ibn Abdullah ﷺ in which he said: "My father died at the battle of Uhud, and I began to weep. The people told me to stop, but the Messenger of Allaah ﷺ never asked me to stop. Then my aunt Fatimah began to weep too, and the Prophet ﷺ said:

فَلَا تَبْكِي أَوْ فَلِمَ تَبْكِي مَا زَالَتِ المَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ

"It does not matter whether you cry or not, the angels kept shading him until they ascended with his soul"[43]

A number of sound *Ahadeeth* describe the Prophet ﷺ weeping on a number of occasions when someone he loved had died. When the Prophet ﷺ visited the tomb of his mother he wept, and caused others to weep.[44] Similarly, When his son Ibraheem died, the Prophet ﷺ said:

وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ

"We are very sad for your death, O Ibraheem."[45]

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[42] *Ahmad*. The *hadeeth* was graded *Da'eef* (weak) by Al-Albaanee in *Da'eef Al-Jaami' As-Sagheer*.

[43] *Al-Bukhaaree* & *Muslim*.

[44] *Muslim*.

[45] *Al-Bukhaaree*.

Saying a few words

It is permissible to say a few words when crying over a deceased person, so long as these words are true, and are not accompanied by wailing or expressions of discontent with the decree of Allaah. Such brief words do not contradict patience, and are not *Haraam* (prohibited). Anas ﷺ reported that Abu Bakr ﷺ entered upon the Prophet ﷺ after he had passed away, put his hands on his temples, kissed him between the eyes and said: "O my Prophet, O my dearest friend, O my beloved." [46]

Anas ﷺ also reported that when the Prophet ﷺ became very ill, he started to lose consciousness. Fatimah ﷺ said, "How great is the distress of my father?" He said:

لَا كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ

"There will be no more distress for your father after today."

When the Prophet ﷺ passed away she said, "O my father who answered the call of his Lord, O my father whose destination is Paradise." After the Prophet ﷺ had been buried, she said, "O Anas, how could you bear to bury the Prophet ﷺ and cover him with dust?" [47]

This does not indicate discontent with the decree of Allaah or complaining against Allaah. Such statements are no more than crying or weeping.

Patience at the time of illness

The first duty upon a sick person is to submit to Allaah's decree

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[46] *Ahmad.*

[47] *Al-Bukhaaree.*

and bear his illness with patience. Many often ask: 'Why me?' particularly when the illness either becomes intense or is slow in going. A Muslim must realise that his illness couldn't have afflicted someone else. Every matter has been ordained before they come to pass. Allaah ﷻ says:

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ○ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lawh Al-Mahfuz*), before We bring it into existence. Verily, that is easy for Allaah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters." [*Al-Hadeed* (57):22-23]

Ata bin Abi Rabah رحمه الله narrated: Ibn 'Abbas ﷺ said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet ﷺ said (to her),

«إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ»

'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.'

She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allaah for me that I may not become

uncovered.' So he invoked Allaah for her." [48]

Sometimes when the illness gets worse, the demand for patience is even heightened. Whatever the pains we may be going through during the period of illness, one should have the patience not to pray for death or put an end to one's life through suicide. Qais bin Abi Hazim narrated: "We went to pay a visit to Khabbab bin Al-Arat ﷺ and he had got himself branded at seven spots over his body. He said, "If Allaah's Messenger ﷺ had not forbidden us to invoke Allaah for death, I would have invoked for it."[49]

Patience with the tyrannical Muslim rulers

One of the periods when patience is required from a Muslim is when he faces tyranny and oppression from Muslim rulers. On the authority of Hudhayfah Al-Yaman ﷺ who said: "O Messenger of Allaah ﷺ! No doubt, we had an evil time (i.e. the days of *Jaahiliyyah* or ignorance) and Allaah brought us a good time (i.e. Islamic period) through which we are now living. Will there be a good time after this bad time? He said:

نَعَمْ

"Yes".

I said: "Will there be a good time after this bad time? He said:

نَعَمْ

"Yes".

I said: "Will there be a bad time after good time? He said,

[48] *Al-Bukhaaree.*

[49] *Al-Bukhaaree.*

نَعَمْ

"Yes".

I said: "How?" Whereupon he said:

يَكُونُ بَعْدِي أَئِمَّةٌ لَا يَهْتَدُونَ بِهُدَايَ، وَلَا يَسْتَنُّونَ بِسُنَّتِي، وَسَيَقُومُ فِيهِمْ رِجَالٌ، قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ

"There will be leaders who will not be led by my guidance and who will not adopt my ways. There will be among them men who will have the hearts of devils in the bodies of human beings."

I said: "What should I do, Messenger of Allaah ﷺ, if I happen to live in that time? He replied:

كَيْفَ أَصْنَعُ يَارَسُولَ اللهِ إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: تَسْمَعُ وَتُطِيعُ الْأَمِيرَ، وَإِنْ ضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَاسْمَعْ وَأَطِعْ

"You will listen to the Amir (leader) and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey." [50]

In another narration by Ibn Abbas ﷺ, the Prophet ﷺ said:

مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ، فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتُ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً

"Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a

[50] *Muslim.*

little (a span) will die as those who died in the Pre-Islamic period of Ignorance. (i.e. as rebellious sinners)."[51]

Even when the leader deprives you of your rights, you should be patient and adhere to the command of the Prophet ﷺ. Abdullah Ibn Mas'uud ؓ narrated that the Prophet ﷺ said:

إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَأُمُورًا تُنْكِرُونَهَا

"Soon others will be preferred to you, and there will be things which you will not like."

The Companions of the Prophet ﷺ asked, "O Allaah's Messenger! What do you order us to do (in this case)?" He said,

أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَسَلُوا اللهَ حَقَّكُمْ

"(I order you) to give the rights that are on you and to ask your rights from Allaah."[52]

Az-Zubair bin 'Adi narrated: "We went to Anas bin Malik ؓ and complained about the wrong we were suffering at the hand of Al-Hajjaaj. Anas bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet ﷺ."[53]

Patience at the time of adversity is easier than at the time of ease

One of the *Salaf* said: "Believers and unbelievers alike may have patience at time of adversity, but only people of strong faith can

[51] *Al-Bukhaaree.*

[52] *Al-Bukhaaree.*

[53] *Al-Bukhaaree.*

have patience at a time of ease."[54] Therefore Allaah ﷻ warned against the *Fitnah* of wealth, wives and children:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾

"O you who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them!" [*At-Taghabun* (64):14]

The enmity referred to in these *Aayaat* is not that which results from hatred and conflict, but that which results from love and care that might prevent parents from religions duties such as *Hijrah*, *Jihad*, seeking knowledge and giving *Sadaqah*.

Once, when the Prophet ﷺ was delivering a *Khutbah* (sermon), he saw Hasan and Hussain walking and stumbling, so he interrupted his speech and went to pick them up, and said:

صَدَقَ اللهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ فَنَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثِرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا

*"Indeed, Allaah has spoken the truth when He said: "**...among your wives and your children are (some that are) enemies to yourselves: so beware of them!**" I saw these two little boys stumbling and I did not have the patience to continue my Khutbah, so I stopped and picked them up."*[55]

The Prophet ﷺ did so because of his love for children, and in

[54] *'Uddat As-Saabireen Wa Dhakhirat Ash-Shakirin* by Ibn Al-Qayyim Al-Jawziyyah.

[55] *At-Tirmidhee.*

this way he set an example for his *Ummah* to show mercy and kindness towards children.

Developing patience at times of trial and adversity

Patience during difficult times may be achieved by:

I. Thinking of the good reward that lies ahead. The more you believe in the rewards that are waiting for you, the easier it becomes to have patience. If it were not for the anticipation of the reward, no goals or objectives pertaining to this life or the hereafter would have been achieved. Allaah will fulfill his promise of reward for those who exercise patience.

﴿فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ﴾

"So be patient. Verily, the Promise of Allaah is true." [*Ghaafir* (40): 55]

Human nature loves instant gratification, but reason and maturity make us think of the long term outcome, which helps to strengthen our patience in enduring whatever faces us.

II. Expecting and hoping for a time of ease. This hope in itself offers a measure of immediate relief; Allaah ﷻ says:

﴿وَلَا تَاْيۡـَٔسُواْ مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ﴾

"...and never give up hope of Allaah's Mercy. Certainly no one despairs of Allaah's Mercy, except the people who disbelieve." [*Yusuf* (12): 87]

III. Thinking of Allaah's countless blessings. When we realize that we cannot enumerate the blessings of Allaah, it becomes easier for us to exercise patience in facing the current adversity, because the present troubles are like a raindrop compared to the vast ocean of Allaah's blessings and favours.

Allaah ﷻ says:

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ﴾

"And He gave you of all that you asked for, and if you count the blessings of Allaah, never will you be able to count them." [*Ibraheem* (14): 34]

IV. Thinking of previous blessings of Allaah. This will remind us of Allaah's care, and strengthen our hopes and expectations of time of ease to come.

Chapter 8

Developing the Quality of Patience

If a person does not naturally possess the characteristic of patience, he can attain this characteristic by acting as if he does possess it, until it eventually becomes his second nature. This is what the Prophet ﷺ has told us in the *hadeeth*:

وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ

"Whoever tries to be patient, then Allaah will help him to be patient." [56]

An example of this is a person's control of his sexual desire and his lowering of the gaze until these too become second nature. The same applies to all other desirable characteristics such as steadiness, generosity and courage.

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[56] *Al-Bukhaaree.*

Steps in strengthening patience

As patience is *Fard* (obligatory), Allaah has provided us with ways and means of obtaining and strengthening the quality of patience, for He has never instructed us to do something without providing us with help and support to do it, and ways and means of achieving it. Even so, patience is difficult, but it is not impossible to attain.

Patience consists of two elements: knowledge and action, and from these two elements are derived the remedies for all spiritual and physical troubles. Knowledge and action, combined are always essential.

Knowledge

Knowledge here means the knowledge of the benefits, happiness and fulfillment that accrues from following the commands of Allaah and the harm, imperfection and evil that stems from disobedience. With this beneficial knowledge, it becomes easier to exercise patience.

Prophet Ya'qub ﷺ demonstrated great patience at the loss of his sons. He said:

﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ﴾

"So (for me) patience is most fitting. And it is Allaah (Alone) Whose help can be sought." [*Yusuf* (12):18]

Even when his sorrow became heightened, his knowledge still moderated his reaction:

﴿قَالَ إِنَّمَآ أَشْكُواْ بَثِّي وَحُزْنِيٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

"He said: "I only complain of my grief and sorrow to Allaah, and I know from Allaah that which you know not." [*Yusuf* (12):86]

When the fruits of his patience became ripe and his sons were reunited with him, he said of his knowledge:

﴿فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

"Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, I know from Allaah that which you know not." [*Yusuf* (12):96]

So, when a man combines knowledge with a strong will-power, then it becomes easy for him to attain the quality of patience. The bitterness of patience will become sweet and the pain of patience will become joy.

Action

As we have already seen, patience is a constant battle between the motives of reason and religion on the one hand, and the motive of whims and desires on the other. If a person wants reason and religion to overcome whims and desires, then he has to strengthen the former and weaken the latter, just like promoting good health and reducing the risk of illness.

For example, a person who has a strong desire to commit adultery can take steps to combat it. He may have such strong sexual urge that he cannot stop committing adultery; or he may not commit the act itself, but is unable to stop looking at women; or he may be able to stop looking at women but he cannot stop

thinking of sex, to the extent that all his thoughts are devoted to this subject, and he never gives any thought to things which could benefit him in this life and in hereafter.

If he is really serious about finding a cure for this disease, then the following steps are recommended:

1. He can find out what types of food increase sexual desire, then he can reduce his intake of them, or avoid them altogether. If this does not work, then he can fast, as fasting reduces sexual desire, especially if the food eaten when he breaks his fast is moderate. The Prophet ﷺ said:

   وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

   "He who cannot afford to marry is advised to fast, as fasting will diminish his sexual power."[57]

2. He should lower his gaze and avoid looking at women, as looking at women may provoke sexual desire. Allaah ﷻ says:

   ﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ﴾

   "Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them." [*An-Nur* (24):30]

   Looking (at women) is one of the arrows of the *Shaytaan*. *Shaytaan* aims his arrows at the heart of man, and there is

[57] *Al-Bukhaaree.*

nothing to stop this arrow from reaching its target unless one lowers one's gaze. But if a person keeps looking, he is exposing his heart to these arrows, any one of which may be fatal.

3. He should enjoy permissible sex (i.e. within marriage), because any natural desire that Allaah has created in us has a permissible outlet. This is the best cure, as the Prophet ﷺ has indicated.[58]

4. He should think of the harm and damage that may befall him in this world as a consequence of his fulfilling his sexual desire in a prohibited way. Even if there were no Paradise or Hell, the harm that could be caused in this world by such an action should be enough to stop him from doing it.

5. He should think of the ugliness of the person who is tempting him to commit adultery with her, especially if she is known to have other partners. He should feel too proud to drink from the same place as dogs and wolves!

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[58] Jaabir ﷛ reported that the Messenger of Allaah ﷺ said:

إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورةِ شَيْطَانٍ، وَتُدْبِرُ فِي صُورةِ شَيْطَانٍ، إِذَا أَحَدُكُمْ أَعْجَبَتْهُ الْمَرْأَةُ فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُوَاقِعْهَا فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ

"A woman approaches in the (tempting) form of a devil, and moves away in the (tempting) form of a devil. When any of you finds in a woman something that attracts him, he should go to his wife, because she has the same as the other woman has, and that satisfies his desire (in a lawful way)." (This is a combined report from Muslim, Abu Dawood and *As-Saheehah* no. 235)

Strengthening the motive of reason and religion

In the battle between reason/religion and whims/desires, we have the following "weapons" at our disposal.

Remember the greatness of Allaah:

1. We should remember the glory and greatness of Allaah, and feel that He ﷻ is too great to be sinned against as He is All-Seeing and all-Hearing. Whoever thinks of the greatness of Allaah will never be at ease in committing wrong actions. Some of the *Salaf* used to advise:

   "Do not look at the sins if they are small or big but look at (the Greatness of) Him in Whose defiance you are committing it."[59]
2. If we claim to love Allaah, then we should not disobey Him, because of that love. A person should be obedient to the One he claims to love. Those who refrain from committing wrong action out of their love for Allaah are of the highest status in His sight, as are those who worship Him out of love for Him. There is a great difference between the one who obeys Allaah and abstains from wrong action out of love, and the one who does so out of fear of punishment.
3. We should think of the blessings and favours of Allaah, as a decent and noble person would never act against the one who has been treating him kindly. If we think of the blessings and favours of Allaah, we will realize that we should not respond by going against His commands and committing wrong action. Allaah ﷻ says:

[59] *'I want to Repent but...'* by Shaykh Salih Al-Munajjid

﴿وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَـٰنَ لَظَلُومٌ كَفَّارٌ﴾

"And He gave you of all that you asked for, and if you count the Blessings of Allaah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, – a disbeliever (an extreme ingrate, denies Allaah's Blessings by disbelief, and by worshipping others besides Allaah, and by disobeying Allaah and His Prophet)." [*Ibraheem* (14):34]

Think of the wrath of disobedience:

1. We should think of the wrath and punishment of Allaah, as He will be angry with the person who persists in committing wrong action. Nothing can stand in the way of the consequences of His anger, least of all this weak slave of His.

2. Also, we should bear in mind the reward and compensation which Allaah has promised to those who control their whims and desires, and abstain from that which is *Haraam*. We should think of the special compensation of Allaah, as He ﷻ has told us:

﴿إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ﴾

"Allaah is with those who patiently persevere." [*Al-Baqarah* (2):153]

3. We should relish the idea of defeating the Shaytan and being victorious over him, because overcoming him, and our whims and desires, is a thing of joy and carries a great reward. It is like taking medicine and being rewarded with restoration to good health.

Think of the good rather than bad ideas:

1. We should gradually strengthen our religious motive in fighting whims and desires. Once we have tasted the joy of defeating those whims and desires, then our determination and will-power will grow stronger. We should stop thinking of falsehood and bad ideas. Even if bad thoughts cross our minds, we should not let them stay, otherwise they may become hopes and wishes which we may act upon, and harm ourselves and others in the process.

2. Rather, we should direct our thoughts towards contemplation of the signs of Allaah which He has encouraged us to think about, whether they are in the Qur'aan or in the universe around us. If such thoughts are constantly in our hearts and minds, this will help us to shun the whispering of the *Shaytaan*. There is no greater loser than the one who, instead of thinking of Allaah, His Book, His Prophet and his *Sahabah*, dwells on *Shaytan* and the ideas of *Shaytaan*.

Be mindful of death:

1. We should be ever mindful of death, which could come upon us at any time, suddenly and without warning.

2. We should remember how short is our stay on this earth. No one would want to feel that all he has achieved in this life is the worst kind of deeds, except a person who has no spiritual ambition, whose heart is dead and who is careless. Such a person will ultimately regret his deeds when he realizes that, far from benefiting him, they will lead to punishment. Even the person who has many good deeds to his credit will feel that sense of regret when he that he could have done even more.

3. We should know that Allaah has created us to live an eternal life with no death, a life of pride and ease with no humiliation, a life of security with no fear, a life of richness with no poverty, a life of joy with no pain, a life of perfection with no flaws.

   Allaah is testing us in this world with a life that will end in death, a life of pride that is accompanied by humiliation and degradation, a life that is tainted by fear, where joy and ease are mixed with sorrow and pain.

   So many people are mistakenly seeking an easy life of power and pleasure in this world, but most of them never manage to achieve it, and those who do, enjoy it only for a brief time before it vanishes. The Prophets called people to an eternal life of plenty, and whoever answers their call will have the best life in this world, better than the life of kings and their followers, for *Zuhd* in this life is true richness. This is something which the *Shaytan* greatly envies the believers.

Think of the loss of *Eemaan*:

We should think of what the person who commits wrong action has to lose, in this world and the next. It should be sufficient to think of the loss of *Eemaan* (Faith), of which the smallest amount is worth more than everything in this world. How can anyone be willing to lose his *Eemaan* in return for some brief moment of pleasure the consequences of which might last forever? In a *Saheeh Hadeeth*, the Prophet ﷺ said:

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ

"No adulterer is a believer at the time when he is committing adultery."[60]

[60] *Al-Bukhaaree.*

Merely knowing the facts that we have outlined above is not enough. We have to strive and do our utmost to achieve our aim and attain perfection. The best way to do so is to put a stop to the bad habits that are controlling our lives, as these are the main obstacles which prevent us from succeeding. We should avoid places of *Fitnah* and temptation and seek companies of righteousness.

Allaah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ﴾

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)." [*At-Tawbah* (9):119]

The best way to protect ourselves from wrong is to keep away from anything that could lead to it. One of the favourite tricks of the *Shaytan*, which deceives everyone except those who are clever enough to see it, is to show a person some goodness in a wrong thing, and call him to go towards what is good; when the person gets close to it, he falls into the trap.[61]

[61] The Prophet ﷺ said:

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللهِ مَحَارِمُهُ

"'Both legal and illegal things are evident but in between them there are

Patience and loving Allaah

Patience is one of the most important qualities demanded of those who claim to love Allaah, as the degree of patience determines those who are sincere in their claim and those who are not. The degree of patience needed to endure hardship and difficulties in order to please the Beloved proves the sincerity of one's love.

Many claim to love Allaah, but when Allaah tests them with hardship, they forget the true essence of love. No one can adhere to the love of Allaah except those who are patient and persevering (*As-Sabirun*) in His obedience. Allaah ﷻ commanded the Prophet ﷺ thus:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

"Say (O Muhammad to mankind): "If you (really) love Allaah then follow me (i.e. accept Islamic Monotheism, follow the Qur'aan and the *Sunnah*), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful." [*Aal-Imraan* (3):31]

If it were not for the test of hardship and sincerity, there would be no proof of the sincerity of a person's love for Allaah. The one

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doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima *(private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a* Hima *and the* Hima *of Allah on the earth is His illegal (forbidden) things."* (*Al-Bukhaaree*).

whose love of Allaah is greater, has a greater degree of patience.

Therefore, Allaah has attributed the quality of patience to His close friends (*Awliyaa*) and most beloved. He said about His beloved slave Ayyub عليه السلام

﴿إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ﴾

"...Truly We found him full of patience and constancy, How excellent in Our service! Ever did he turn (to Us)!" [*As-Saad* (38):44]

Allaah instructed the most beloved to Him of everything He created to have patience in accepting His decree.

May Allaah imbue us with patience and make us one of the *As-Saabirun* (the patient ones) and make us taste the fruit of patience. (*Aameen*).

...End...

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